Glossary – The Realization and Manifestation of Your Eternal Identity

Abhimāna: Self-conception

Adhikāra: Qualification

Anarthas: Activities and behaviours, unfavorable to *bhakti*.

Anartha-nivritti: Diminishing and removal of activities and behaviours, unfavorable to *bhakti*.

Anubhāvas: External symptoms or effects of ecstatic internal experiences, arising from deep emotions as conscious wilful acts. These include dancing, loud laughter and crying, singing, heavy breathing, disregarding others and yawning. *Anubhāva* is also used as a synonym for characteristics.

Anugraha: Mercy potency of Kṛṣṇa, also known as *kṛpā-śakti* (page 235)

Anurāgaugha: That eagerness that makes one qualified for doing *rāgānugā-bhajana*

Anurāga: That *rāga* which makes the object of love experienced in ever-fresh ways and itself becomes ever-fresh; gives an experience of the hero with his form, qualities and sweetness, as if previously inexperienced; transforms by special thirst; experienced as if not experienced before.

Āpana-dāśa: The stage of attaining one's spiritual identity and form (also called *prāpti*)

Asakti: Intense desire for Kṛṣṇa. Deep attachment to Kṛṣṇa and immersion in chanting and *līlā-smaraṇam*. The stage of *bhakti* after *ruci*.

Āśraya: The reservoir and giver of love (counterpart to *visaya*: the object and receiver of love)

Aṣta-kālīya-līlā: Eightfold pastimes according to the times of the day:

(1) *niśānta* – end of night

(2) *prātaḥ*– morning

(3) *purvāhna* – forenoon

(4) *madhyāhna* – midday

(5) *aparāhna* – afternoon

(6) *sāyam* – early evening

(7) *pradoṣa* – nightfall

(8) *rātri* – night

Ātyantikī: Thorough

Bhajana-kriya: Learning how to practice *bhakti*. The stage of *bhakti* after *sādhu-sanga*.

Bhāva: A ray of *prema*, or preliminary *prema*. Also, a term generally used to convey specific moods, emotions, feelings and ecstatic experiences.

It is also used in compound terms such as *sthāyī-bhāva* (the permanent and dominant emotional disposition in one of the four primary *rasas*), as well as the seven secondary emotions, *gauna-rati*s (page 238). These give rise to the *anubhāvas* (external symptoms and activities from internal ecstatic symptoms) and *sattvika-bhāvas* (special bodily transformations)

Bhāva also means *śuddha-bhāva* – the final stage on the path of *rāgānugā-bhakti* which leads to *prema*. Leading up to this stage there may also be:

Kubhāva: manifested by *māyāvadi* impersonalists who engage in *bhakti* for liberation or for material enjoyment.(page 231).

Bhāva-ābhāsa/raty-ābhāsa: a temporary incomplete semblance of *bhāva*, with intermittent displays of the external ecstasies of *bhāva*. Has two aspects – *pratibimba:* reflected. And *chaya:* shadow. (page 231-232)

Ekadāśa-bhāva: The eleven aspects of the *siddha-deha* (page 185):

(1) name *(nāma)*

(2) complexion or form *(rūpa)*

(3) age *(vayas)*

(4) dress *(veśa)*

(5) relationship *(sambandha)*

(6) group *(yutha)*

(7) order *(ajna)*: has two types *nitya* (specific) and *naimittika* (occasional)

(8) service *(seva)*

(9) divine cherished ambition *(parakastha)*

(10) maintainer *(palyadāsī)*

(11) residence *(nivāsa)*

Gana: Group

Hlādinī-śakti: Pleasure potency

Lobha: Spiritual greed for a relationship with Kṛṣṇa in His *līlā*. The thirst for attaining *prema*.

Mahābhāva: The highest level of *prema* and the supreme, ultimate domain of ecstatic experiences in the realm of loving Kṛṣṇa; reserved solely for Rādhā and Her *sakhīs*; the stage whereby *anurāga* attains the state of being perceived by itself, is revealed externally through *sattvika-bhāvas*, takes shelter of the highest *rāga,* and spreads its influence in all devotees.

It has two stages of increasing intensity:

• ***Ruḍha-bhāva***: When *sattvika-bhāvas* become very brilliant.

• ***Adhiruḍha-bhāva***: When the *sattvika bhāvas* attain an inconceivably greater excellence than those of *ruddha-bhāva*.

This has two types:

Modana: joyful, the ultimate activity of the *hlādina-śakti*, the limit of sweetness, endowed with all auspiciousness, and most excellent.

Madana: intoxicating, the state of *modana* in separation; the experience of union and separation simultaneously, causing thousands of *anubhāvas* to appear simultaneously; unites everything.

Māna: The stage of *prema* excelling *sneha*, which melts the heart, takes up non-cooperation to hide one's intentions, and gives the experience of fresh sweetness. Has two types: *madhu/* honey: manifestation of non-cooperation, and *gṛta/ghī*, unmanifest non-cooperation.

• ***Udātta/gṛta-sneha*** hides its non-cooperation and shows gentleness, or manifests non-cooperation slightly.
• ***Madhu/honey/adaksinyam-sneha*** means non-cooperation, either with an external show of cooperation or with an external show of slight non-cooperation. This floods the heart with an independent nature and is also called *lalita-māna*.

Mañjarī: The *nitya-sakhīs* who have affection for both Rādhā-Kṛṣṇa, but with slightly more affection for Rādhā. *Prana-sakhīs* are the primary *mañjarīs*.

Naimittika-ajña: Occasional orders

Niṣṭhā: Steadiness. Unshakable faith and steadiness in *sādhana* and *bhajana*.

Nitya-ajna: Specific orders

Paddhati: A systematic, step-by-step method of practice

Parakīya-bhāva: Paramour (unmarried) love

Prakata-līlā/Aprakata-līlā: Manifest/unmanifest pastimes

Prakaśa: Dimension of awareness

Pranaya: The stage of *prema* excelling *māna*. *Māna* that exhibits intimacy. (page 244-245)

Has two types:

• ***Maitram***: intimacy endowed with modesty, which may become *sumaitrya* when combined with *udatta-sneha*, (slightly manifest non-cooperation).

• ***Sakhya***, or intimacy devoid of fear, which may become *susakhya* when combined with *lalita-madhu-sneha*, (non-cooperation).

Prema: *Rati* that is suitable for *rasa*. Pure *rati* at the stage where only the Lord and nothing else is the subject, and is thus suitable for pastimes. (page 239-240)

Has six stages of intensity: *sneha, māna, pranaya, rāga, anurāga* and *mahābhāva*.

Has three types: *Praudha* (in which separation is intolerable), *madhya* (in which the pain inflicted by separation is tolerable) and *manda-prema* (in which forgetfulness may occur in certain special circumstances). (page 241)

Rāga: Literally, attachment: an intense, irresistable, spontaneous absorption in, and attachment to, the object or person of one's attraction. A spontaneous deep thirst for the object of love. *Rāga* is also the name of the stage of *prema* excelling *pranaya*, whereby suffering is removed by happiness in the heart on meeting Kṛṣṇa.

It has two forms:

• ***Nilima*** (blue): has two forms:

Nili: devoid of decrease, not clearly distinguishable, covers *bhāvas* attached to it;

Śyāma: some timidity, revealing more qualities, takes a long time to reach perfection.

• ***Raktima*** (red): has two forms:

Manjiṣṭha: never vanishes, does not depend on other elements, and increases its beauty constantly.

Kusumbha: dependent on other elements, becomes permanent in contact with certain qualities, by mixing with other *rāgas* becomes beautiful.

Rasa: The relishable experience coming from the convergence of an optimal combination of elements, both personal and situational, arranged by the *hlādinī-śakti*. The experience which includes *prema* as its heart and other elements as stimulants to create varieties of flavors and intensity.

Taste in relation to *rati*:

• Primary *rasa* is in relation to devotee's primary *rati*.
• Secondary *rasa* is in relation to devotee's secondary *rati*.

Rasa compared to *bhāva*: The state of *bhāva* has awareness of the elements of *rasa*, the various emotions. The stage which surpasses such distinctions and attains astonishing taste is called *rasa*.

Rati: The unique loving disposition of a devotee, which is comprised of various *bhāvas*. A portion of the *samvit* potency. The smallest divisible unit of *prema*. Literally means 'pleasure'.

Has two types:

• Primary *rati*: also called "*sthāyī-bhāva*": The specific type and nature of the love and attachment of a devotee for Kṛṣṇa (in one of the four primary Vraja relationships: *dāsya, sakya, vatsālya, mādhurya*)

• Secondary *rati/gauna-rati-* Seven specific emotions that may temporarily predominate *sthāyī-bhāva*. (page238)

Ruci: Desire for the Lord but with direction from the intellect. The stage of experiencing a genuine taste and attraction for Kṛṣṇa from *sādhana* and *bhajana*. The stage of *bhakti* after *niṣṭha*.

Sādhaka: One who performs *sādhana*

Sādhana: Devotional service in practice

Sādhaka-rūpa: The physical body of the practitioner, also known as *sādhaka-deha*

Sādhāranī-rati: The unique loving disposition of the queens of Dwaraka.

Sadhya: Devotional service in perfection.

Sakhya-rasa: The *rasa* of *bhakti* in friendship.

Sakhīs: In general, *gopis* call their intimate friends *sakhī*.

Samanjasa-rati: Affection as in Kubja, mixed with desire for personal enjoyment.

Sambhoga: Union between lovers- as compared to *vipralambha*, separation.

Samartha-rati: *Rati* in which the desire for enjoyment becomes one with it. (page 239)

Sampatti-dāśa: The stage of accepting one's spiritual form in Kṛṣṇa's unmanifest eternal pastimes.

Samskāras: The conditioned soul's cumulative experiences, memories and impressions

Samvit-śakti: The Lord's knowledge potency

Sañcārī-bhāvas: The various emotions which appear from personal interactions, such as self-disparagement, despondency, humility, fatigue, pride, apprehension, excitement, madness, shyness, anxiety, fortitude, jubilation, ardent desire and others. Transitory emotions which nourish the dominant mood of the devotee. Also called *vyabhicārī-bhāvas*.

These sometimes produce *anubhāvas* (external symptoms) and sometimes *sattvika-bhāvas* (special bodily transformations).

Sattvika-bhāvas: Special bodily transformations, such as being stunned, horripulation, tears, fainting and faltering voice.

Siddha-deha: The mentally conceived, perfect spiritual body, also known as *siddha-rūpa* and *atma-svarūpa*

Sneha: Literally means "melting". *Prema* that ascends to its highest excellence, more fully illuminates the object of love, and liquefies the heart.

• Has two types: *sama* (equal affection for Rādhā/group leader and Kṛṣṇa) and *asama* (unequal affection)
• Has two essential forms: 1. *ghrita/ghi*: *sneha* filled with the feeling of "I am His" and great respect and 2.*madhu*/honey: *sneha* filled with the feeling of "He is mine" and is intoxicating and heating like honey, due to feelings of possession. (page 242-243)

Sphurti: Momentary vision.

Sṛngāra-rasa: *Mādhurya-rasa*, the *rasa* of conjugal love.

Svarūpa-siddhi: One's eternal identity, bestowed by Kṛṣṇa upon attaining *bhāva*.

Sthāyī-bhāva: The permanent and dominant emotional disposition and loving nature of a particular devotee towards Kṛṣṇa, in one of the four primary *rasas*.

Uddīpana: Specific stimulant for arousing love, such as Kṛṣṇa's physical attributes, His personality and qualities, His activities and objects associated with Him.

Vāma Nāyikā: Heroine

Varana-dāśa: The stage of accepting (one's spiritual form)

Vastu-siddhi: The final spiritual body obtained by taking birth from a *nitya-siddha gopi* in Kṛṣṇa's earthly pastimes. The stage of identity transformation after *svarūpa siddhi*. It is the stage of *sampatti-dāśa*.

Vibhāva: Causes of stimulating and experiencing *prema*, including the combination of two persons *(alamabana)* and the various stimulants for arousing love *(uddipana)*

Vipralambha: Separation between lovers. Has four types: prior to ever meeting *(purva-rāga)*, due to anger *(māna)*, imagined separation *(prema-vaicittyam)*, and actual separation after meeting *(pravasa)*.

Viśaya: The object and receiver of love (the counterpart to *asraya*: the reservoir and giver of love)

Viśrambha: confidentiality without reverence.

Vyabhicārī-bhāvas: Transitory emotions which appear from the personal interactions, such as self-disparagement, despondency, humility, fatigue, pride, apprehension, excitement, madness, shyness, anxiety, fortitude, jubilation, ardent desire and others. Transitory emotions which nourish the dominant mood of the devotee *(sthāyī-bhāva)*. Also called *sañcārī-bhāvas*.

Emotions include fortitude, jubilation, ardent desire, self-disparagement, despondency, humility, fatigue, pride, apprehension, shyness, excitement and anxiety.

These sometimes produce *anubhāvas* (external symptoms) and sometimes *sattvika-bhāvas* (special bodily transformations).

Yūtheśvari: Group leader